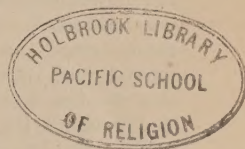


The *AMERICAN FRIEND*

December 31, 1953



Toward the New Year

The New Year dawns upon the calendar,
Yet in man's heart the old, old year abides:
All his new gadgets,—brash, spectacular,—
Uneasy toys upon the ancient tides.

Still man's gross heart is arrogant for power:
Still man's vain mind seeks truth by telling lies:
Still man's bleak soul worships the temporal hour—
Perfecting earth by shattering the skies.

Man tears each year like a petal from a rose
And wonders that each fades unfailingly;
The New Year cannot dawn until he knows
The years are petals of Eternity.

E. MERRILL ROOT

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

IN OUR NEXT ISSUE: The Final Travel Journal and Richard Ullmann's "Being a John Woolman Today."

My Little Boy and the "Kentuckians"

It seems that the greatest tension in our community is between people who have lived here for a generation or more and the newcomers of recent years. Frequently the newcomers are called "Kentuckians," even though they may have come from other states than Kentucky. Like many communities, ours has changed with the increased mobility and industrialization of our society.

The old-timers are apt to think of the newcomers as being an out-group—as different. "The town is not the same since so many Kentuckians moved in," they say. I hear good church members make scornful remarks about the Kentuckians. I hear a man who has done really good work in race relations use against Kentuckians the same prejudiced generalizations that he protests when used against Negroes.

And I see the prejudice affecting my son. He joins his playmates in being skeptical of a new boy; they give him some ridicule about being from Kentucky; and when in their play my son and he clash in some way, my son cries that he "hates Kentuckians anyway."

I have at hand an issue of *Fellowship* (July, 1953), with a two page quotation from Carl Ewald's "My Little Boy." In this passage Carl Ewald tells of hearing the neighborhood children tormenting a Jewish boy. When he is alone with his little boy he asks about the fun. The son says, "It was only a Jew boy we were licking." The father takes it very seriously; father and son rush up and down the street seeking the Jew boy to ask his forgiveness. Then the father devoted the whole day to the Jews. "The old Hebrews rise before our eyes in all their splendour and power." "And the child Jesus, whom everybody worships and loves, although He died two thousand years ago: He was a little Jew also." The father tells his son of the great books

on their shelves that were written by Jews, and tells him of famous Jews then living in their country of Denmark; and at night the mother sings songs that were written by Jews. At the end of the day the father says to the mother, "Today I have vaccinated him against the meanest of all mean and vulgar diseases."

I read this passage to my son. I tell him that he does not hear much talk against Jews because there are not many Jews around here, though nevertheless he must be on guard against prejudice against Jews. Then I tell him that he does hear from his playmates and their parents some talk against "Kentuckians," and that I have heard him say some mean things himself.

Then I remind my little boy that Abe Lincoln was a Kentuckian when he came to Indiana, though later all the country claimed him. I tell him that Daniel Boone was a Kentuckian in a way; and that it was in Kentucky that Audubon painted many of his great pictures of birds. I go through my faulty memory of history to tell him of great people in our national history who came from Kentucky. I remind him that some of the folk songs he likes so well came from Kentucky. I tell him that Kentuckians are proud of their state; and that some are even a little snobbish, and call us "Hoosiers" in about the same tone of voice that he and his playmates say, "Kentuckian."

I do not hold his attention as well as Carl Ewald held the attention of his little boy; but perhaps in some degree I make the point that we should not look down on people because of small differences, or make unpleasant generalizations about groups of people.

H. Stanton Bailly

Spiceland, Indiana

While knowledge may make a man look big, it is only love that can make him grow to his full stature.

Russell E. Rees

An Open Letter to Look

To the Editor of *Look*:

Your interest in presenting a series of articles on the faith and practice of religious bodies is commendable, but I hope that you present generally a more accurate picture than the one appearing in *Look* for December 1 under the title, "What is a Quaker?"

This is not the place to examine that statement point by point. With much of it most Friends (Quakers) would probably agree, but in the way some of the questions are answered, the majority of Friends is completely ignored. This discrepancy is so marked as to make much of the article untrustworthy.

I am aware of the difficulty of being both accurate and interesting in such a review, and I am equally aware of the impossibility of writing a statement that satisfies diverse opinions in any religious body. But that is hardly an adequate reason for basing an article on one interview or producing a statement in which truth well-nigh becomes a casualty.

I recognize the sincerity of those who produced the statement, but greatly regret the limited view.

Errol T. Elliott

General Secretary

The Five Years Meeting of Friends

Every gun that is made, every warship launched, every rocket fired signifies—in the final sense—a theft from those who hunger and are not fed, those who are cold and are not clothed.

President Eisenhower

Religion isn't something to be added to our other duties, and thus make our lives yet more complex. The life with God is the center of life, and all else is remodeled and integrated by it. It gives the singleness of eye.

Thomas Kelly

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ERROL T. ELLIOTT, Editor; Eleanor Zelliott, Assistant to the Editor; E. Merrill Root, Editor of Poetry

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From Judean Hills -- Travel Journal IV

By Errol T. Elliott

We interrupted the Travel Journal of Errol Elliott in the December 17 issue of THE AMERICAN FRIEND so that we might print a Christmas editorial written by him at Bethlehem and his essay on the Mau Mau movement in Kenya. After a month spent in Kenya, Charles Lampman and Errol Elliott parted with Walter Chinn, the English member of the delegation to Africa, and flew to Jordan for a visit with the Friends Schools at Ramallah. Here are first impressions of the Holy Land from one who has wanted for a long time to go there.

THE first striking beauty of the Holy Land which almost overwhelmed me was that of the hills. I have seen the green mountains of the Great Smokies in America, the mist-veiled hills of the Lake country in England, the great majestic pillars and spires of the Alps, the soft brown hills of California in the summer. All of these have their own beauty, so much so that one can hardly say that one excels the other. In Judea I have seen hills yet different from any others. They lie bare of vegetation in long sweeping curves, shimmering in an afternoon sun with greys made by the rocks and subdued golden brown tints. Those nearby appear in mottled patterns so that one can distinguish between their colors. In the distance they blend into a grey-gold, and the hills lie like great gravel mounds with colors that defy description. Farther still, like the hills of Moab across the Jordan, they turn blue-grey in the mists that veil them.

The hills have given me the greatest physical impression out of all my experiences in the Holy Land. If I forget all else I shall remember the wonderful sweeping hills that have no likeness to any I have seen elsewhere on earth. Little wonder that the ancient Hebrews had their Psalmists. You can't put these hills into prose. You have to sing, as he sang, "I will lift up my eyes unto the hills. From whence shall my help come? My help cometh from the Lord who made heaven and earth!" When God made the earth, surely he made the Judean hills a showpiece of his creation. How they can be farmed is difficult for a midwest American to understand, but that they can be enjoyed and loved is certain.

This is Jordan, but one whose lips have been trained to say "Palestine" with a reverent accent can hardly change his thoughts and his words. This is still the "Holy Land," by whatever name. Though no one knows the exact location of the events in the life of Christ, there is some place here set apart to mark the site of each incident. We have walked across many of these places, down the Via Dolorosa, the way over which he carried his cross (now largely a narrow street of the Old Jerusalem), through Gethsemane, over Mount Olivet, through the site of the judgment hall, by Calvary, to the holy Sepulcher.

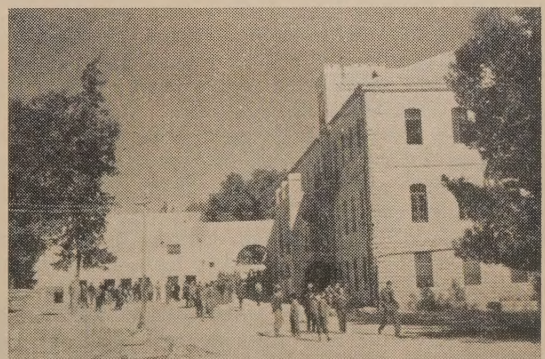
To the thoughtful person, these marked places are only symbols, back of which are the greatest life and the highest spiritual drama of earth, for back of these symbols is the saving gospel of redeeming love. There is a sense in which these symbols aid one's thoughts, and there is a sense in which they hinder, for it is so easy to become sentimental about the holy places and completely miss thereby the holy Life by which men are changed. This is of course a

danger in every land, but multiplied in the land where Jesus lived.

Surely, one might conclude, where there is so much to remind people of the loving Christ, there must be a high measure of peace. But to all who read, anywhere on earth, this is a land of turmoil. The very sentiment which history evokes is largely responsible for the trouble. The fact that history places the Israelites in this land as a historic home has turned the minds of modern Jews and present day Christians toward "Palestine" as fulfillment of history for a people in exile. Fertility and abundance of productive soil would be no incentive to present-day Israel, for these are rocky, though beautiful hills, with only occasional sweeps of level land. There are many other places on earth which would offer more to a land-hungry people and which would furnish the basis for economic success to a large migrating body. There could be but one incentive, historic sentiment, a sentiment which surely the Jews knew could be exploited in the minds of Christians in many nations. One who has lived through the past decade, reading the stories of persecutions of the Jews, many of which have been verified, can but have deep sympathy for the "people without a land." He cannot agree, however, that Palestine was a "land without a people," or that there was any logic in this particular land and this particular people being brought together.

We have seen great camps of Arab refugees in tents, stone houses and other constructions which their ingenuity has created. About half of the students in our schools at Ramallah are from the homes of refugees. Many of these families look across the barriers that separate them from their former homes and see others occupying them, and other people farming their land. Many of them have no hope of returning or even of being recompensed for their lost property, though in the end they may be paid something for it. It does not require much imagination to understand the hatred of the Arabs. What would Americans think and feel under similar circumstances?

That is the Arab point of view, one which can be readily understood. Yesterday I went with Willard Jones to visit



Friends Boys School at Recess

The buildings of the Friends Schools in Ramallah are of native stone, and strike the visitor with their beauty and dignity. Seen here from the play area at the rear of the school grounds are the main building at the right, and the newer wing to the left.

Aref Pasha El-Aref, former mayor of Jerusalem. In our discussion of the problems he expressed his point of view somewhat as follows: The Arabs would be willing to make peace with Israel on the basis of the boundary described by the United Nations, not the one now held by Israel. The Arabs would require the right of refugees to return to their homes either to live there or to sell their property on a competitive market rather than at a price dictated by Israeli authorities. They would want Jerusalem internationalized, the old and the new united under one rule.

Next Monday we go with Dr. Mansur to visit refugee camps where he renders regular medical service. He is a Friend and the Clerk of the Ramallah Friends Meeting. The Mansurs have five daughters, two of them now attending Earlham College in Richmond, Indiana. (Note: The visit to the refugee camps is described in the Christmas editorial in our December 17 issue.)

We have been here only long enough to feel deluged with new and important experiences. It will take yet more time, perhaps more than we shall have, to feel those experiences shaping into logical patterns of thought.

Whatever the conditions of any land may be politically, socially, culturally, these must be understood by people who serve in that country. There is such an awareness here in Jordan in a remarkable degree. We have been sitting at the feet of Willard and Christina Jones, Mildred White, and Delbert and Julia Reynolds, our American workers, and have felt our way still deeper into Arab points of view as we have visited with leading Arab Friends and others.

Our Friends Schools in Ramallah impress a visitor first of all with their physical appearance. Our buildings are constructed of stone, the best and cheapest material in Jordan. They stand beautiful and dignified among a people who possess great dignity. Here are solid institutions on good foundations, and one who lives here for a while knows they are sound and good. We need to think unitedly about how we can preserve and improve a solid spiritual and economic foundation that will assure their future. There is widespread interest in America among Arabs living there and among others whose lives and memories have encompassed this work. Is there some way in which we can deepen and broaden the underlying support of these schools?

Here is a saga of spiritual development that reaches back to the year 1869 when the first day school for girls was opened. In 1882 the first building for the Girls School was erected. Up to this time the plans and the work were largely in the care of English Friends. In 1881 American Friends approved taking over at Ramallah and on the following year a party of Friends came out to assume responsibility and a Girls Boarding School was established. In 1901 the Friends Boys School was opened and four years later land was purchased which has become the present building site of the Boys School.

But this was not only an educational venture; it was inspired by Christian faith and hope. There was at the heart of other developments that of the Friends Meeting. Last Sunday we attended this Friends Meeting, made up of students and residents of Ramallah. We met people whose thought and grasp of truth is on as high a level as any visitor is likely to have. This is the result of the concern of Friends that they should have, from the beginning, a Christian core, the church, at the center of their work. In 1910 the Friends Meetinghouse was dedicated. It does not have the numerical strength that one coming from America might expect, but one has to understand the great difference not only between the American situation and that of the Holy Land but also the great difference between this field and other fields in which missionary interest moves.

A Refugee Child At the Gates

A good percentage of the students at the Friends Schools are from refugee families, and Friends help materially and spiritually with the refugee schools in the area. This child at the gates of the school symbolizes their need.



To continue the historical development, the first Boys School building was dedicated in 1913. Shortly after this the first World War broke out and the schools were suspended until 1919, during which time control over Palestine was shifted from Turkish to British hands. The schools were opened again, and have continued uninterrupted, though disturbed by the recent conflict, until today.

During the recent disturbance, even when it was at its height, the school not only continued its service, but extended it to the refugees whose children now constitute more than half of the students. The buildings also served the wounded and gave comfort to the distressed and the homeless. The rooms and halls at one time were filled with patients and casualties of the war.

This special service won added appreciation from the Arabs. It is one gleam that, in the Arab mind, holds America in a spirit of tolerance at a time when faith in America is very low. Arabs generally are convinced that without American assent, to say the least, the creation of the Jewish state of Israel could never have occurred. They believe that the large numbers of wealthy Jews in America are really responsible for the political pressure that eventuated in the dispossession of the Arabs. This has been received by the Arabs not so much with a reaction of hatred as one of wounded faith and deep disappointment in a nation which they had always considered their friend. A friendship that is deeper than political maneuvers is needed and our schools stand as a witness to that deeper, spiritual relationship that outlasts all malice, all hatred, and heals all wounds.

We were glad to greet Anna Langston, who has arrived to learn the problems and the methods of the Girls School and to take over the principalship when Mildred White leaves next year. Phyllis Underwood, a recent graduate from Earlham College, has been here from the beginning of the school year; she reminds us of the young American life that stands ready for important service.

It is an inspiring sight to see the students, well dressed, neat and well behaved, coming to and from classes, worshipping and singing together and deporting themselves in a way that might furnish an example to some schools in America.

Last night at the home of Dr. Jirius and Ellen Mansur we sat in midweek worship with about twenty-five Friends. We sang together and communed with one another for a profitable hour.

May the editor of this journal be permitted a final sentence: one Arab woman at the meeting informed us that she not only receives *The American Friend*, but also reads it from cover to cover, parts of it more than once. Lifting a sentence from Holy Writ in the Holy Land, may we, not too timidly, suggest, "Go thou and do likewise!"

(To be continued)

The Devotion Behind Action

By Alvan Gamble

IN THINKING of human values in an atmosphere sanctified by a religious heritage, we must consider those things which brought Christians together as a group clearly distinguished from others existing in the world today.

Are we seeking entertainment, social philosophy or a sense of acceptance with our neighbors? We could do so much more easily than going through the problems of organizing what some might call a religious institution.

Are we interested in a way of life that has as its only object the continual improvement of our standard of living? If this is so, we can scrap many of the democratic world's political processes for the sake of mass efficiency and bring about a regulated system of government where the individual life with its worship, aspirations and desires would become lost in accomplishing the goals to which some supreme business executive was committed.

But because something within us turns in proper disgust from even the thought of a churchless, efficient, materialistic society, then the roots of our way of life must lie somewhere beyond the superficial human needs that sometimes seem to be the object of our greatest concern.

What then is this thing which is greater than food, comfort, security—and in some cases, even life itself? For men have been known to die for it.

AN INCIDENT IN CHRIST'S LIFE

I think the answer can be found if we focus our attention on an incident in the life of Jesus Christ. It is recorded in the third chapter of John's gospel.

* * * *

Night had fallen on the Judean hills. Already a full moon was high in the star-studded heavens and a gentle breeze rustled the shrubs bringing welcome relief from the day's stifling heat.

The Master prepared to retire, for he was so weary, but hark! From the street outside came the sound of an urgent yet stealthy footfall. It stopped. There was a quiet knock on Jesus' door, then a man slipped inside—a man who didn't want to be seen enter-

As Director of the Job Opportunities Program sponsored by the American Friends Service Committee in Indianapolis, Indiana, Alvan Gamble has helped to bring about a definite upward trend in the business position of Negroes. His work with "employment on merit" stems from a deep spiritual understanding of the nature of Christianity, and a strong personal commitment. Like a number of others attracted to the A.F.S.C.'s program of Christianity-in-action, Alvan Gamble is not a Friend. He and his wife, Jean, come from Canada and are devout Baptists.

ing this house, for he was an important religious leader and his colleagues had ostracized those who had anything to do with this Jesus. You see, Jesus had been saying and doing things that affect men strangely.

All kinds of men—some of them very bad morally, with whom decent folk don't associate or bring into their lovely temple. And he was usually accompanied by diseased, offensive off-casts of humanity who crowded in on him for healing which he did with a compassion that no one had seen equalled before.

But he dared to bring relief to suffering humanity on the Sabbath day, which many religious leaders thought robbed them of respect and position before the people.

Yet this man who came in after dark had seen that those who met this Jesus with a need of any kind not only had their need met, but were charged with an inner fire that drove them into the teeming ways of the world worshipping God by expressing the fruits of love toward all men.

He wanted the answer, and it came from the lips of the Master—mystifying and forthright—"Except a man be born again he cannot see the kingdom of God."

* * * *

No wonder the seeker was mystified until Jesus patiently led him up to higher levels. Then he began to understand that Jesus was referring to that which is essentially spiritual, yet an experience that relatively few people—even religious people—undergo. It is an experience that brings a

new person into the world to live inside the familiar physical shape, to take control of it.

And the world changes. Peace with other human beings suddenly seems more important than any other thing. A new spiritual birth was the experience, and this was the message of John Wesley as he went unto the people of England. And the festering sores of social evils began to be cleansed so that Methodism became synonymous with social reform and social justice.

John Woolman, the Quaker, knew it. And his conviction about the evils of enslaving men was carried by personal testimony to climax ultimately in the removal of the bondsman's burden from Negroes in America.

Many others have experienced this mystical blending of their inner being with God through Christ. As a result, the Christian became involved in problems of human relations wherever conditions required such, almost as a matter of course.

Somewhere along the way of life the Master met with me and I heard him say, "Take my yoke upon you and learn of me." And in learning of him I heard the words, "Whatsoever ye would that men should do to you, do ye even so to them."

And I learned too that if I did not forgive them that trespassed against me, I could not ask or expect forgiveness from my heavenly Father for the sins I had committed against him.

WE RECEIVE WHAT WE GIVE

Out of this has come the realization that God is vitally interested in the personal relationship each child of his has with his fellow men. It has become plainly obvious that a great principle operates continually in the life of each of us. This principle is as simple as this: We or our children will receive exactly that attitude, treatment and respect from human beings in this world which we accord to them.

I do not say this as a discovery of a religious worker or professional minister. I speak as a businessman deeply concerned with some of the results of failing to recognize the operation of this principle and applying it in business. I found that ignoring

it was a conditioner that prepared the soil for many of the bitter labor difficulties with which I had to deal as a labor relations counselor.

It seems to have been the basic principle of President Lincoln's philosophy, for he said that the man who would not be a slave must not be a party to enslaving others.

It also seems to have become apparent to those who are wrestling with the problems of foreign policy in the democratic nations—for they sometimes insist that we are being discriminated against by the nations of color in their lands exactly as we have discriminated against people of color in our western nations.

This basic principle that we or our children will receive exactly that attitude, treatment and respect from human beings in this world which we accord to them is becoming very real to the people of American communities. It is filtering through to the minds of citizens that as prejudice has kept the economic level of our identifiable minorities below the Caucasian's, the burden of the economic costs of such prejudice is lowering the living standards of those who are refusing economic equality. A specific instance of this recently struck home very forcibly in Indianapolis.

As we read in the newspapers the report of the hearing before the Public Service Commission on the transit system's request for a fare increase, we saw evidence introduced that the Company's operating deficit would have been a profit if they had eliminated overtime-pay penalties by use of a full crew. The company could not find enough people to make up a full crew because, as they stated at the hearing, they refused to consider honest, upright citizens of Negro ancestry for employment as operators.

By refusing to accept certain people as neighbors because of the real estate operators' carefully preserved myth of diminishing property values, the increased taxation needed to protect our homes against results of inadequate housing in other areas of the community eats up the real value of our homes.

We refuse to extend the fellowship of our religion—the only thing that takes the evil out of a man and makes him fit to live among other human beings. So the lives of church members become endangered as they walk the streets at night.

The living of brotherhood is a very real, a very practical thing. It is practiced continually by the follower of Christ because as we have seen it is the only thing that makes Christianity unique. It is basic to the motivation for the concern of religious people in this

country about the failure to use all the human potential in business because of artificial skin color standards. I like to think it is because American businessmen are essentially religious and sensitive to moral values that we find the development of equal job opportunities a project of some business organizations. The Illinois State Chamber of Commerce, for example, has a whole department devoted to encouraging the equality of minority group members in business. I am sure of the religious principles of those business people in Indianapolis who provided the funds and encouragement for the American Friends Service Committee to set up a Job Opportunities Program in this city.

SPIRITUAL SATISFACTION

Our office has been established nearly two years. I have learned many interesting things. Because our approach is religious we are in no sense a pressure instrument and as a result we have been able to share the confidence of many senior executives. Among the things I have learned is that each management goes through almost the identical experience in the approach to integration (employing Negroes on a merit basis). There are the same mental fears, the same initial reactions, the same expressions of amazement that everything is so normal after the policy has been effected.

And there is the same sense of deep spiritual satisfaction when the fact is accomplished.

We think there are reasons for this: The community is farther ahead than management realizes; the native American sense of moral values; the essential dignity of human beings; the realization of the need for national solidarity in a frightening world; the educational processes of some labor unions. All of these have resulted in a group attitude that is willing to follow business leadership of expression of good will toward men. In considering these reasons too, I don't think we can ignore the experience of young people on world battle fields. Bullets and bombings have a very equalizing effect and as men have gone through hell after hell in the past ten years, they have come to realize vividly that what is in a man is not determined by his skin. If there is any silver lining at all to the dark clouds of militarism, it is that they are forcing a sense of brotherhood upon us.

I would like to tell you about the experience of three business firms in Indianapolis with which we have had some association in this program. These experiences are significant to me because in each case the top

management was motivated to a practical demonstration of our concern to equalize employment by their basic religious principles. Yet each top executive has a different faith—one Jewish, one Protestant, one Roman Catholic. Each management is the leader in its field—and two at least have held this leadership in the city for more than three-quarters of a century. In one the pattern of segregation existed right through to their employees' cafeteria. Yet in each case when top management recognized that it was in a position of leadership and determined that a personal religious concern would be paramount over all other personnel practices, integration took place immediately with practically no negative reaction. In the organization where Negro employees had never eaten with non-Negroes, a young man was employed and placed in a non-traditional white collar job. He was instructed to eat in the cafeteria and no further comment was made. It is the policy in this company for management to share the tables with all ranks of employees, so when the new Negro youth picked up his food and sat down at a table, one of the senior executives casually brought his food along and sat down beside him. That's all there was to it. The other employees accepted the situation without a comment.

A STORY OF REPENTANCE

In one of the other firms an experience was reported which should cause many of us to think. Maybe it explains something about the gap that occasionally exists between even devoted members of families. It might explain the reason why sometimes our children do not always accept our religious pattern as an influence for their lives. In this company—a department store—a woman worked on an "as wanted" basis. This store had recently placed a Negro saleslady in the same department where this woman was customarily employed. In the course of routine the employment office telephoned her to report for a day's work the following Saturday. She emphatically refused, telling the store in no uncertain terms that she was not going to work with a n----r. The store accepted this attitude calmly and told her that it was her privilege, although she had been coming in over a period of many years.

On Friday following the phone call, the lady appeared at the employment office and asked if she could "take back" her refusal, and of course the store accepted her. She told the personnel department that following her statement to the company she had

(Continued on page 418)

George Fox the Younger

By Elwood Cronk

In this article, Elwood Cronk, a New York Friend, recaptures the spirit and feeling of an early Friend who had the same name as the much more famous founder of Quakerism—George Fox. The quotations in this essay have been taken from THE COLLECTION OF THE WORKS OF GEORGE FOX THE YOUNGER; MEMOIRS OF GEORGE WHITEHEAD, edited by Samuel Tuke; BIOGRAPHICAL NOTICES OF THE SOCIETY OF FRIENDS, by Henry Tuke; and A HISTORY OF THE PEOPLE CALLED QUAKERS, by John Gough.

WILLIAM PENN in his preface to the *Journal of George Fox* makes the following comment, "George Fox (was) distinguished from another of that name, by that other's addition of Younger to his name in all his writings; not that he was so in years, but that he was so in the truth; but he was also a worthy man, witness, and servant of God in his time."

Biographical information regarding George Fox the Younger is very limited. He was a native of Charsfield, a village about five miles north of Woodbridge, in Suffolk, but there appears to be no information as to his parents or the date of his birth.

This early Friend is of particular interest because his writings constitute the first collected works of a Friend. The book was published in 1662, and is entitled, "A Collection of the Several Books and Writings Given Forth By That Faithful Servant of God and His People, George Fox, the Younger."

The editor of this collection of writings, who identifies himself as "J.P.," comments, these "are the fruits of the labors of a valiant soldier, yet meek follower of the lamb of God; who through travels, trials, and exercises, in divers manners, in faithfulness, boldness, courage, and undauntedness, persevered in the power of God, (and) kept the faith to the end. . . . Let the works and words of the Lord be an everlasting memory of all ages and generations to come."

He speaks of the ministry of George Fox the Younger "as thunder to the rocks and mountains; and streams of sweet milk, wine, and honey."

By reading his collected writings I have been made to grasp something

of the spirit of this ancient Friend. They reveal that he was a man who did not hesitate to speak his mind when he was moved to do so. He says of himself, "I cannot flatter any, but must speak the naked truth unto all; and I seek the peace of my nation, and the good of all men, and I cannot fight with any creature but I can fight with spiritual wickedness though it be in the high places."

During his many imprisonments he wrote to the "mighty men who sit upon the throne," and asked them if they knew "the hand that brought (them) up thither."

An "Exhortation to Families" has some interesting advice regarding the bringing up of children. Parents should "correct them in fear, wisdom, and freedom of God, (and) neither correct them in (our) own will, nor in hastiness, rashness, or passion. . . ."

The *Journal of George Whitehead* records: "When I was at Mendelsham meeting, at Robert Duncan's A.D. 1655, George Fox the Younger, a Suffolk man, was effectually convinced, and received the Truth, being then lately come out of the Parliament's army in Scotland."

SUFFERING IN PRISON

During the same year George Fox the Younger attended the trial of George Whitehead and John Harwood. The entire proceedings were so unjust that the two Friends were not even allowed to speak in their defense. The magistrate fined them twenty nobles each, and when they refused to pay it, he committed them to prison.

"As one of the magistrates was passing out of the session-house, he was met by a young man of the name of George Fox, who had recently been convinced of Friend's principles, and who had witnessed the flagrant injustice on the part of the magistrates. . . . He warned him (the magistrate) to repent of his unjust conduct, adding, that if he did not, he could not escape the just judgements of God."

During the period of his imprisonment he received the gift of the ministry. He also issued "A Strong and Terrible Alarm Sounded Out of the Holy Mountain Against the Inhabitants of the Earth." It began, "Woe, Woe, unto you rulers, priests, and people

who live without the fear of God, and do hide your abominations in hypocrisies, and dissimulations. . . . You have long made a profession of God with your tongues and lips, but your hearts are removed far from Him. . . . You are weighed, and you are found too light, your coverings are too narrow, and they will no longer hide you." He warned the people of the judgement that lies ahead, and writes that man must pay for his injustice, oppression, thieving, and murdering. After a great deal of suffering the Friends were released by the order of Oliver Cromwell.

In 1658 John Tokely violently opposed him while he was preaching at Dunstall, in Suffolk. He advanced toward George Fox the Younger with a drawn sword, but when he was faced without fear, John Tokely retreated. He returned with a gun, but when he fired it the shot went over the head of George Fox (who) continued preaching. At this display of courage he walked away exclaiming, "Your faith is strong."

FORTHRIGHT ADDRESSES

In 1659 he sent a forthright address to the "Parliament of England and Their Army (so called)." With his customary frankness he began, "Your day into darkness is turned; the sun is gone down over you; you have had a large day, and power given unto you to have done the will of God; but you have abused your power, and slighted your day, and you have refused to do the Lord's work, and have sought to serve yourselves and not the Lord. Therefore in justice and righteousness is the day wherein you might have wrought for God, taken from you, and the thick dark night of confusion is come upon you, wherein you are groping and stumbling, and cannot work. The decree is gone out against you and cannot be recalled." A copy of this address was delivered to each member of Parliament.

In 1660 he felt drawn to appoint a meeting at Harwich—a place where magistrates had dealt severely with Friends. At this meeting George Fox the Younger preached powerfully for over two hours. Before the meeting was over a group of sailors came into the house, and behaved very rudely. At such abusiveness George Fox cried, "Woe, Woe, unto the rulers of this nation, who suffer from ungodliness as this, and do not seek to suppress it."

During this period of imprisonment he sent "A Noble Salutation and a Faithful Greeting Unto Thee Charles Stuart. . . ." He wrote, "Thou hast mightily displeased the Lord God by thy suffering persecution to be enacted

in thy name, even whilst thou, in words, hast promised liberty; yea, many are this day in holes and prisons for the testimony of a good conscience and obeying the doctrine of Christ. Oh! the Lord is grieved with the pride and wickedness that is lived in, both in thy family and dominions; and thou thyself hast not been such a pattern and example amongst them as thou oughtest to have been."

After this plain language he encouraged the King saying, "Therefore O King be wise, and cleave unto the Lord with thy whole heart, and He will teach thee to love thy enemies, and to do unto all men as thou wouldst they should do unto thee, if they were in thy condition, and thou in theirs."

This letter was delivered to the King by Richard Hubberthorn, and "he seemed to be considerably affected with the contents; but his brother the Duke of York, whose temper was more gloomy, reserved, and vindictive, being greatly exasperated at the writer, advised the King to punish him; but the King with much propriety replied, it were better for us to mend our lives."

A letter addressed to General Monk during the same year reveals further insight as to the high spiritual plane on which our ancient Friend lived. His letter concludes: "If my enemy curse, I can bless; if he persecute me, I can pray for him; if he hates me, I can love him; if I be delivered out of his hand I can give God the glory . . ."

In 1661 he wrote "England's Sad Estate and Condition Lamented." This address contains an amazing warning to the people of England. He wrote: "Oh England, England! I have oft heard and treasured up what the Lord hath said in me, concerning thy inhabitants; but now must I declare it in the appointed season: Thus hath the Lord spoken in me for a long time, concerning thy inhabitants saying, the people are too many, the people are too many; I will thin them, I will thin them. . . . An overflowing scourge, yea, even an exceeding great and terrible judgement is to come upon thee, O Land! and that many in thee shall fail and be taken away in the Judge-

(Continued on page 418)

FRIENDS AND TEAMWORK

Here, at the beginning of the new year, are some thoughts on the work of the Five Years Meeting by two members of the Central Offices staff. Richard Faux is Secretary of the Young Friends Department; Harold Tollefson is Director of the ADVANCE.

Harold Tollefson, in cooperation with the Department of Promotion, publishes four posters a year to be placed in Friends Meetings belonging to the Five Years Meeting as a reminder of the work and services of the larger group.

An interesting story is told of the founding of the Iroquois Confederation, an alliance of five Indian tribes which lived in New York. When the chiefs first gathered around the council fire to discuss the idea, the man who had first proposed it used a graphic illustration. He picked up five sticks and broke them over his knee one at a time. Then he picked up five more sticks and tried to break them all at once; he couldn't. Everyone got the point and the confederation was formed.

When Paul heard that discord had arisen in the church at Corinth, he wrote them a long letter in which he said that a church should be like a body made up of many parts, each with a different task. Each person was needed; all must work together.

Thoughts like these were responsible for the founding of the Five Years Meeting over fifty years ago. Teamwork is the key to understanding the importance of cooperation. Anyone who has gone out for sports will tell you that a group which has teamwork is twice as effective as one that doesn't. This of course applies to the Society of Friends. The Five Years Meeting is a way for us to do things that we couldn't do working as individuals or in small groups.

One illustration that comes to my mind because of my work in Christian education is that of printed materials. The largest cost in producing them is the cost of setting up the type and printing the first few. After that is done extra copies can be run off more cheaply. This means that the larger the number of printed pieces, the less cost apiece, so that a large group can publish Christian education literature more effectively than a smaller group.

Of course the Five Years Meeting, like any other plan, has both strengths and weaknesses, but if we are concerned to offer our best service to God we will continually work to improve it in order that through teamwork we may do more with what we have.

Richard Faux

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The December poster of the Department of Promotion of the Five Years Meeting (which should be on your bulletin board) is illustrated by two pictures of Jordan. Eleanor Zelliot of the Five Years Meeting office took the

picture of the Boys School on her visit there last February. The other, showing the Judean hills, aptly illustrates the quotation from William Stidger's poem, "Judean Hills Are Holy." Alice Whittier Jones, for many years associated with the work in Palestine, frequently quoted those lines as she so skillfully interpreted the work that Friends have done in the Holy Land. It is also significant that the recent travels of Errol Elliott and Charles Lampman have included a visit to Ramallah. Personnel for the Schools there is provided by the United Services Budget of the Five Years Meeting.

Harold Tollefson

SEEK YE FIRST . . .

We have printed occasionally interpretations of Friends' Queries by B. Orville Fisher, pastor at Little Ridge, Indiana. Here is one on the relationship of Friends to the spiritual needs of the world.

Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world? Do you support by prayer and systematic giving those who are laboring to extend Christ's kingdom? Do you use your spiritual gifts in serving humanity as God grants you light to see such service?

Through the freedom of speech, including the radio and the many publications of today, which we enjoy in this country, it is our high privilege to be well informed about almost every matter pertaining to the needs and conditions the world over. The spiritual needs of the world are equally as much of a challenge to us as are the physical and material needs.

When we accept these challenges as part of our religious opportunity and obligation, it follows that we will religiously seek the best information possible so that our whole effort, by prayer, by giving, by personal service, may be most effective and of the highest spiritual quality.

There is also a personal responsibility which rests upon each of us for the use we make of our several gifts and abilities. Will we not all be better, happier Christians if we seek diligently to know the needs of the world; and by prayer and financial support as well as by the use of our gifts and talents, seek to advance Christ's cause and kingdom both at home and abroad?

Will not each one profit by humbly waiting in his divine presence until he can say joyfully, "Here am I, send me"?

B. Orville Fisher

Quaker Men in Action

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

CALIFORNIA WELCOME

As program plans for the first national conference of Quaker Men materialize, it is evident that men of Quakerdom will receive a traditional "California Welcome" when they assemble at Whittier, Calif., on Saturday, May 8, for the opening session.

Words of welcome will be expressed by Stacy Wesner, pastor of the East Whittier Meeting where the men's conference will be held; by the Mayor of the city of Whittier; and by William Cammack, president of California Quaker Men.

Also in the opening session on Saturday afternoon L. Glenn Switzer, dynamic president of Quaker Men, will give his President's Message to the conference, while on Saturday evening a men's banquet will be held at which the feature speaker will be Errol T. Elliott, Editor of *The American Friend* and Executive Secretary of the Five Years Meeting, who has declared that the rapid rise of the men's movement is one of the most important developments in Quakerdom during the last hundred years.

Every day of the conference, which runs through Wednesday, May 12, will be just as full and interesting as the opening sessions, according to the program committee. The conference will be held simultaneously with the conference of the United Society of Friends Women at the First Friends Church in Whittier, and two joint sessions, on Sunday and Monday nights, are planned, as well as a joint sight-seeing tour on Tuesday afternoon.

KINGDOM BUILDING

Achievement reports, which could just as accurately be termed progress or activity reports, have been received from two more local Meeting groups and both are outstanding. All local Quaker Men units have been requested to send in such reports to the Secretary not later than Jan. 31.

Here is what the Dayton, O., Quaker Men did in 1953:

1. Sponsored the organization of a new Quaker Men's group in a neighboring Friends Meeting.
2. Contributed to the Yearly Meeting Quaker Men's Project.
3. Planted trees on the church lawn.

4. Remodeled Friends cottage.
5. Constructed banquet tables for Friends cottage.
6. Sponsored a Boy Scout Troop.
7. Every member of the Unit accepted a call to Christian service by serving in some official capacity in the local Meeting.

This is a great record of accomplishment for Dayton Quaker Men. Especially challenging is the acceptance of some definite Christian responsibility by every member. If all of the 800 million Christians in the world today would stir from their lethargy and overcome their lukewarmness with an enthusiastic commitment for the Christian cause, the world could be won for Christ in this generation. The primary step is for every church member, like the men of Dayton, to accept some definite task for the advancement of Christ's Kingdom.

Quaker Men of the West Richmond Meeting in Indiana also were active last year. They repaired chairs in the Forum Room of the Meetinghouse, repaired toys for the church nursery, constructed 18 benches for the new Meetinghouse at Quaker Haven Camp, raised and sent \$156 toward the cost of building the Quaker Haven Meetinghouse, and sent a large delegation to the annual Yearly Meeting Quaker Men dinner sessions.

MORE THAN MONEY RAISERS

Quaker Men of Western Yearly Meeting have been urged by their officers this year to sponsor projects in their local Meetings that do not require money.

"We want to be more than a money raising group," declared President Clayton Fields in a letter sent to local Quaker Men groups. "We want men to give of their time, talent and services as well as of their money for Christ's Kingdom building."

If Western Quaker Men follow this suggestion as well as they have raised money during the past year, some great accomplishments for the Christian cause will be forthcoming. As of Sept. 1 they had paid \$4,039 to the Quaker Haven Camp fund, and had more than \$3,000 in the treasury, most of which was to be applied to the Quaker Haven fund. In addition, they underwrote the campaign for the Central Office Build-

ing in Western Yearly Meeting.

At this writing Quaker Haven, a camp sponsored jointly by Indiana and Western Yearly Meetings, is valued at near \$100,000, and has an indebtedness of only a few hundred dollars. Quaker Men of both Yearly Meetings have been largely responsible for the development and financing of the Quaker Haven project.

QUAKER MEN IN ACTION

Quaker Men of First Friends Church in Whittier, Calif., aimed high in their recent election of officers, selecting the clerk of California Yearly Meeting and Whittier Monthly Meeting, Oscar Marshburn, for president. Other officers are Chris Morgan, vice president; Maurice Joyce, secretary; Dick Votaw, treasurer; Robert Poor, activities chairman; and Senica Winder and Kenneth Cox, board members. The Whittier men have taken over active backing of the Boy Scout Troop, which is sponsored by the church as a whole, and named Dick Votaw as Assistant Scoutmaster. . . . The Men and Boys Brotherhood of Mooresville Meeting in Western Yearly Meeting has taken over a farm to operate for the benefit of the church. For the past two years the Brotherhood has put out a ten acre field of soybeans. A committee composed of Claire Sellars, Herschel Coleman, Leonard Hadley, Myron McKinley and Will Henley was appointed to work out the detailed arrangements and plans for operation. Late in August the Brotherhood sponsored a fish fry which was largely attended and proved an enjoyable community social occasion as well as a profitable venture, bringing in over seven hundred dollars. . . . Reports of men's activities for this page should be mailed direct to Quaker Men Secretary, Merritt Murphy, Carmel, Ind.

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The world premiere of "Martin Luther," a full length movie on the life of the Protestant Reformation leader, was held in Minneapolis last summer. Since then, the film has been shown in most major U.S. cities to the increasing acclaim of critics and movie goers. It has been hailed as a work of artistic merit that presents a realistic and vivid portrayal of Luther and his times.

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Copies of a large-type, pocket-size Sermon on the Mount are available free on request from Alton L. Hall, 17331 Nichols St., Huntington Beach, California.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Twelve Citizens of the World, by Leonard Kenworthy; Doubleday; 286 pages; \$3.50.

Leonard Kenworthy, author of the *Speaks* Series of biographical booklets, master of short biography, has given us a new book consisting of twelve important characters under the title *Twelve Citizens of the World*. The book is remarkable both for the choice of the twelve as well as for its insight. World-famous people become very human and friendly and very much alive under the author's skillful choice of detail, his deep appreciation of world-mindedness.

The list includes Schweitzer, Gandhi, Eleanor Roosevelt and Ralph Bunche, as well as John Boyd Orr, Mathilde Wrede, Domingo Sarmiento and others who are less well known but no less interesting. These biographies are thrilling stories for readers old and young.

William J. Reagan

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Campus Gods on Trial, by Chad Walsh; Macmillan; 138 pages; \$2.50.

One of the great problems of Christianity today is to get a real hearing on the college campus; here is a book that is trying to win such a hearing! It cuts through the claims of the gods of our

day to present the claims of Christianity. It helpfully defends Christianity's claim to uniqueness. It clarifies the relationship of science and religion. It speaks to the claim that religion is just wishful thinking.

Chad Walsh is a professor of English at Beloit College, and his book shows a thorough acquaintance with the campus scene. It is written in a forceful and vivid style. It should make very interesting reading for a young person from a Christian home who is beginning to realize that there are many other gods competing for his loyalty.

Dick Faux

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Making Your Marriage Succeed, by Theodore F. Adams. Harper and Brothers; 1953; 156 pages; \$2.00.

Growing out of the present increasing concern for wholesome and stable marriages, this small book will make a distinctive contribution. Although it is projected for the age level of those contemplating marriage, it has value for all ages from High School to middle age and older, including parents of youth. The range of chapter headings will indicate this wide range of interest: So You Think You Are in Love, Winning Friends and Marrying One, The Path of True Love, There's No Place Like a Christian Home, So You Are Engaged, No Longer Two but One, A House with a Home Inside, Headaches and Heartaches in Marriage, Broken Hearts and Broken Homes, The Lonely Years, The Golden Years.

The author is a Baptist minister (in

Richmond, Virginia) and he approaches his subject from the standpoint of Christian idealism rather than the research studies which have added greatly to our understanding of the marriage relationship in the last twenty years. However, his writing takes recognition of the best of recent studies and is not in conflict with sound findings. In fact, he quotes from a number of research studies in this field. The book has special value in that it surrounds love, the engagement and marriage with Christian idealism, which is as it should be. If the author becomes a bit "preachy" at a few points, it is a forgivable frailty.

This is a good book to place in our Monthly Meeting libraries, in young people's "book nooks" and in the living rooms of homes where there are youth. It might even be used as a textbook for group study.

Cecil E. Haworth

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Clarence E. Pickett is one of a group of public figures represented in *Thirteen Americans: Their Spiritual Autobiographies*, edited by Louis Finkelstein. (Harpers, \$3.00)

POETRY CONTRIBUTORS

Stella Craft Tremble, 850 4th St., Charleston, Illinois.

Belle Chapman Morrill, 46 Vick Park B, Rochester 7, N. Y.

Elizabeth Carter, 205 New Jersey Ave., Point Pleasant, N. J.

BIRCH TREE

The night was light:
The moon rode high:
A birch tree tiptoed
Toward the sky.

The wintry wind
Had stripped away
Her little leaves of
Silver gray.

Frail in lace
I saw her brood
Wrapped in silvery
Solitude.

STELLA CRAFT TREMBLE

WHITE EMBRACE

Within the silent fog He comes to me
On this deserted shore . . .
A damp caress brushes across my face;
The rumble and the roar
Of the world's traffic finds no entrance through
The wall of whiteness that envelops me.
Is this the soft fog's intimate embrace,
Or is it He?

BELLE CHAPMAN MORRILL

THE ACCREDITED PENNY

"It's beat up, but it's good!"
(True coin as good as any.)
Thus the young man at the counter
On a green and moldy penny.

A sorry penny indeed—
Eroded, begrimed, and dinted,
Picked up for a searching look
From its proud brothers fresh-minted.

No counterfeit,—its worth
Still in each time-blurred line,
Its small integrity
Its sturdy value sign.

Here is humanity's plight,
How hardly understood!
Here is humanity too:
"It's beat up, but it's good!"

ELIZABETH CARTER

THE DIVINE LOVER

He called me by my given name,
As with invading love He came
And set my feeble love aflame.

I cannot think why He should show
Such love for me—I only know
That I am His for weal or woe.

BELLE CHAPMAN MORRILL

The Sunday School Lesson

Prepared by Russell E. Rees

For January 24

Jesus and the Samaritans

John 4: 27-42

A great variety of questions appear in this incident of Jesus and the woman of Samaria. A lesson might well be devoted to evangelism, race relations, missions, counseling or some theological question such as Christology. It is one more illustration of how a very normal human contact was turned into a creative teaching experience by Jesus.

To begin with, he "needs must pass through Samaria." He would have preferred to go another way. The strife between Samaritans and Jews was an established prejudice. Only the need to get quickly from Jerusalem to Galilee prompted him to cross this distasteful territory. At least this much is implied.

Here in a "foreign land," Jesus and the woman of Samaria were drawn together by a common need, water. But Jesus, who was ever alert for opportunity to open the eyes of the blind and the unseeing, found it an opening to talk about spiritual things.

At least three important things turn up as a result of this conversation: 1. A new appreciation for the Samaritans. It is hard to credit Jesus with sharing the common prejudices, but still his appreciation of the Samaritans was surely deepened by this experience. Was it here that he picked up the story of the Good Samaritan? Was it because of this that he pointed out that when the ten lepers were healed, the only one who returned to thank him was a Samaritan? In response to the urging of the people he stayed on for some days there. Could he forget that he had just left Jerusalem because he was about to be run out of the city?

2. The discussion of the meaning of true worship is the finest in the New Testament. Why did he not say these things in Jerusalem? Why was it that among the despised Samaritans he uttered these great words: "The true worshiper will worship the Father in spirit and in truth" and "God is spirit, and those who worship him must worship in spirit and truth"?

3. The parable of Living Water, if it can be so called, is also one of the great teachings of Christ. It shows so clearly how often Jesus went directly from a human need or situation to a spiritual teaching.

Now there are many other aspects

of the story which can be made valuable. For example, one might talk about the way Christ took notice of unpromising people. Where could you find one less promising than this woman? Or one could use this as an illustration of Jesus' method of counseling, and so learn from it something vital about dealing with people. Or one could draw a contrast between questions of religious propriety and moral behavior.

The central point is that where Jesus was concerned, all human barriers fell, and a person became an object of loving concern. He could not be sidetracked into a theological discussion when a human life was at stake. To see was to love, and to love was to help.

Questions:

1. Do you think the average church puts too much emphasis upon getting people to come to the church, and not enough upon taking the message to people?

For January 31

Doing the Work of God

John 5: 2-18

With chapter 5, John begins to show the rising opposition to Jesus, which until now had not been evident. It has been pointed out that in earlier chapters, Jesus had talked with individuals, and his work had been more quiet and less public. Now a new boldness is seen, and Jesus begins to do things which are bound to attract attention, and things which demand an explanation.

The healing of the blind man by the pool is the first of these public acts. It could not be otherwise than that such a gesture would stir up discussion. No doubt the leaders of religion were always jealous of any competition, and in Jesus they now saw one who was bidding for support and approval, and they were simply jealous. You could hardly condemn a man, however, for healing a lame person. You must be more subtle. So they grasped the issue of Sabbath observance. Even here they feared to condemn Jesus for healing on the Sabbath, so they condemned the man for carrying his pallet on the Sabbath.

The whole episode appears to us to be a tempest in a teapot, until you realize that much more was involved. Why do you do this, and how do you do it? The questions are inevitable.

To the questions Jesus replied, "My Father is working still, and I am working." The text adds that the Jews sought to kill him because he "called God his Father, making himself equal with God." The charge now is blasphemy, and not merely breaking the Mosaic law.

To go back now to the starting place, it is instructive to see that Jesus began his work with the lame man by trying to cure his physical ills first. The man was lame, and had been so a long time. This lameness is the matter of first concern then. Having helped him physically, then Jesus helped him spiritually. It is not strange that we often have to follow this pattern in mission fields, first bringing medical attention, sometimes economic aid and education, and then finding that the doors are open for the spiritual message.

An old question pops up here: Is illness due to sin? And the answer is a mixed one. Sometimes illness is directly due to bad behavior. Sometimes it is due to bad behavior of the parents. Sometimes it is due to our ignorance, as in many backward countries. No blanket answer can be given, and Jesus usually did not raise the question at all. For him the first thing was, here is a man in pain or illness. Can anything be done for him? It is well to remember that judging a man does not often cure him, but if he can be cured, he sometimes is able to judge himself, and this is the healthiest kind of judgment.

If one lesson stands out above others here, I suppose it is the wrong use of the tools of religion. Often men turn to worship the instruments of religion instead of worshipping the creator of the instruments. As illustration, the worship of the Sabbath, or of the Law, by the Pharisees. Is there not real danger that we do likewise, worshipping the book or the method, or the ritual instead of worshipping the creator of them? All these things, like the Sabbath, are made for man, not man for them. They are useful in man's experience of religion, but they are not in themselves religion. It was to point men to the fact behind the Sabbath, the creed, the Book that Jesus always worked. And it was when he claimed to be at one with the fact, the Father, that the Jews took most violent exception.

Questions:

1. What was the significance of Jesus' question, Do you want to be healed? What place had determination in healing? How does it differ from faith?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Stanley Hamilton, Executive Secretary of the Rural Life Association, is now also serving as pastor to the Friends Meeting at Williamsburg, Indiana.

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A. A. and Mira Bond, who have recently returned from Africa, now are living near their son, James Bond. Their new address is 1335 Inwood Terrace, Jacksonville 7, Florida.

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Howard L. Harris, formerly of Xenia Meeting in Wilmington Yearly Meeting is now serving as pastor of the Glens Falls Friends Meeting in New York.

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All previous pastors and members of the Harmony Friends Church of Westington Springs, South Dakota, are asked to write to Robert A. Jay, or Jennie Grieve, Westington Springs, S. D., giving their addresses and those of any other former members with whom they are in contact.

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Passmore Elkinton writes that friends of Bertram and Irene Pickard, who formerly travelled widely in the United States, will be interested in knowing that they became grandparents on November 6 by the birth, presumably in London, of Charles Fabian Bush, son of Ian and Alison Pickard Bush.

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Elton and Pauline Trueblood's new book, *The Recovery of Family Life*, published by Harpers, has been syndicated and is now appearing serially in about twenty newspapers, including the *Cincinnati Enquirer*, the *Detroit Free Press* and the *Des Moines Tribune*. The book has also been sent to each pastor in Indiana Yearly Meeting by the Yearly Meeting's Pastoral and Evangelistic Committee.

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Leonhard Friedrich, a German Friend, has just published Rebecca Beard's *Everyman's Search* in German as *Was Jedermann Sucht*. The foreword is by Otto Buchinger; the translator is Therese Herzog. The price is \$1.35. Leonhard Friedrich will send it to any address post free. A complete list of his other German publications is available upon request. *Der Quaker*, a German language Friends periodical, is published by Leonhard Friedrich.

His address is: Leonhard Friedrich, Verlagsbuchhandlung, Bismarckstrasse 37, (21a) Bad Pyrmont, Germany.

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Earlham College students participated in two work camps recently, one in Richmond and one in Paoli, Indiana. Over a number of Saturdays and through Thanksgiving weekend, students have worked at the Mary Hill Nursing Home for Colored Women; their labor consists of laying cinder blocks for the walls and helping with the roofing. At Paoli, students aid in constructing a barn and cutting and cording wood for a proposed children's home on the Kenneth Myers farm there. Kenneth Myers is a former student at Earlham, and has served as pastor of the Friends Meeting in Paoli. He and his family hope to have from 10 to 15 boys living with them when the facilities are completed.

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George Fox is quoted in an article entitled "Free Voices From Jail," appearing in the Methodist journal, *Christian Advocate*, for December 3. The author, Robert H. Hamill, writes that George Fox developed three simple rules: "no swearing, the Bible forbids it; no tipping of the hat to royalty or magistrates, they don't deserve it; and 'thee' and 'thou' to everyone as a token of all men's equality." Fox came to know God experimentally, and "also came to know the insides of English jails experimentally." Pictured with Fox to illustrate the article are other "prophets who have proved that cells cannot silence their message"—Eugene Debs, John Brown, Gandhi, Paul and Kagawa.

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Worldover Press, an international news agency, carried Errol Elliott's essay on the Kikuyu under the title "Mau Mau Question Still Unsolved" in its December 4 news release. Worldover Press this year observes its twentieth year of uninterrupted service. Edited by Devere and Marie Hollister Allen, who are Friends, Worldover Press has tried to give to editors a news service that emphasizes the international news that helps to point toward peace. Begun as a joint project with the A.F.S.C., Worldover Press now stands on its own feet and with its releases to editors, a newsletter called *World Interpreter* for individual read-

ers, and specialized articles to selected groups, it reaches thousands of readers.

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Alice Wagner Spurrier has agreed to write a course on Friends Missions for the new Junior High Curriculum being developed by the Board on Christian Education. Alice Spurrier managed the Friends Book and Supply House in Richmond for several years, and previous to that was director of Christian education at First Friends Meeting in Whittier, California. She is a graduate of Friends University and Hartford Theological Seminary. The course she will write will be ready for use in the fall quarter of 1954. This will be the second course in the new curriculum to be done by a Friend (the first being "My Part in the Quaker Adventure" by Elise Boulding) and is an important step in finding ways in which the Board on Christian Education and the Board of Missions can work together.

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Under the title "The Arab Refugees: A Grave Continuing Problem," the November 28 issue of *Information Service*, the newssheet of the research department of the National Council of Churches, discusses the conditions of refugees and the aid being given them. In describing the work of various agencies, it credits Friends in this way: "The two Friends' schools in Ramallah have 154 refugee pupils on scholarships. Their staff help in the supervision of the NECC (Near East Christian Council) schools in the neighborhood. The American Friends Service Committee is doing pioneer work at its two centers in Israel . . . (also) the Committee takes responsibility, in cooperation with several other organizations, for a work camp attended by Arabs (both Christian and Muslim), by Jews (both new and long-time residents) and by a limited number of foreigners." The report also quotes A. Willard Jones, principal of the Friends Boys School at Ramallah who has recently become executive secretary of the NECC Committee for Refugee Work, on the need for steady expansion of welfare teams in East Jordan. Two continuing problems are that "the frontier villages are constantly being raided and new refugees created. UNRWA will not add them to their rolls even though in some cases temporary aid is offered," and "hundreds of children

are born annually into refugee families. I am told that none of these newcomers receive ration cards. What are the Christian forces going to do for these 'innocents'?"

* * * *

Floyd and Mary Webb Wilson, Earlham College graduates now working with the YMCA in Bangkok, Thailand, wrote to Perry and Lela Kissick of Richmond this note on the Nixon visit: "The outstanding event for Americans recently was the reception given by the American Association for Vice President Nixon and Mrs. Nixon. They were easy to meet, everyone had an opportunity to shake hands and say hello in a very pleasant way. They made an excellent impression on the community here. What difficult roles our leaders have in their countries today!" *The Friends Intelligencer* recently printed this comment from William Donohoe of Sydney, Australia: "It made a wonderful impact upon the imagination of the people here when both Mr. and Mrs. Nixon announced that they were teetotallers and nonsmokers. When asked in an interview if that was unusual for Americans so hospitable as the Nixons to be teetotallers, they said that was one form of the Quaker belief that is most rigidly enforced, that is, total abstinence so far as liquor is concerned . . . They did not bother so much with the people with the tall hats, cutaway coats, and striped trousers; they mixed freely with the people, and they even went down and spent a day at the Trades Hall, discussing the trade union point of view, and the reaction of the radical as well as the milder trade union leaders here, which after all is a pretty radical city, is that the best answer that the United States has to communism and to propagate good relations between the United States and the rest of the world, particularly Australia, is to let loose a few more Nixons."

Friendly Fellowship

PURCHASE QUARTERLY MEETING, NEW YORK—Purchase Quarterly Meeting (in joint session) proved to be a momentous occasion recently when two Meetings were granted united Monthly Meeting status. The two Meetings which were recognized are Stamford Monthly Meeting and Croton Valley Monthly Meeting.

Thomas Hancock

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VASSALBORO, MAINE—A successful United Nations Day was held in Octo-

ber by the Vassalboro Quarterly Meeting. Guests from nearby Colby College presented a general topic for discussion on the United Nations and led a panel. Discussion leaders and guests from Nigeria, India and Burma added greatly to our enlightenment of the U.N. The all-day meeting provided time for a period of worship and a buffet lunch.

Virginia R. Towle

* * * *

WINCHESTER QUARTERLY MEETING, INDIANA — The Winchester Quarterly Meeting of Ministry and Counsel met in November at the Quarterly Meeting-house. Yearly Meeting Chairman of Public Morals, William J. Reagan, met with the Quarterly Meeting public morals chairmen at the same time. After the separate meetings, all joined in the main auditorium to hear Kenneth Pickering give a devotion from Matt. 5:20 showing that the righteousness of the Pharisees was not broad enough, high enough, long enough or deep enough. William Reagan followed with an arresting talk about our Christian duties toward our young people.

In November Lemoine and Gay Wright began a series of meetings at Martinsdale after closing a seven week series at Kokomo First Friends Church.

Marlene Drobnic began revival services at Cedar late in November after the conclusion of a meeting at Anderson, Indiana.

Tycia Lamb

* * * *

MUNCIE, INDIANA—At a Fall Retreat, members of Muncie Friends met at Earlham College to consider their Meeting and its activities. A recent list of "Earlham Retreat Considerations" lists, among others, these ideas: That a digest of Yearly Meeting Minutes be given to the Meeting; that two members from every organization within the Meeting be appointed to attend the Monthly Meeting (from persons who do not regularly attend); that in the meeting for worship on Sunday there should be longer silent periods, with more Friends sharing in the ministry; that the Meeting have projects which would challenge it to greater activity and effectiveness, such as the adoption of a missionary on a Friends foreign field, or the adoption by the Bible School of a native child on a foreign field; that the Meeting appoint and bear the expenses of at least two of its Young Friends to give time in American Friends Service Committee service projects at home or abroad each summer; that the Meeting be considered as a place of "internship" for young Friends ministers.

AMBOY, INDIANA—Robert L. Morris began his pastoral duties in Amboy the first of September, moving his family here in October. He, his wife Marion and their two sons, David James and Daniel Lee, are well established in their new home. Amboy Friends feel that they are fortunate in securing the services of this fine Christian family to help them grow in a spiritual way. The Morrisses were formerly at Maple Run Meeting near Marion, Indiana. At the October Monthly Meeting an official welcome was extended to the Morris family, and a variety of food presented to them.

The Amboy Society of Friends Women tied and bound nine comforts at a recent meeting, sending those and seven baby quilts to the A.F.S.C. Robert Godsey of the Regional A.F.S.C. office was the guest speaker at the November meeting. He talked and showed pictures concerning collection, processing and distribution of the clothing.

Amboy Quaker Men heard Robert Curless, the Superintendent of White's Institute, speak at their September meeting. His topic of discussion was the proposed Girls' Dormitory at White's which the Quaker Men of the Yearly Meeting have promised to finance as their project this year. The building is to have thirty rooms in a motel type construction. Rev. Russell Grubb of the Converse Christian Church was the November speaker. The Quaker Men will launch a scrap drive in the near future.

Marie Lamb

In the Larger Circle

The Upper Room, the world's most widely circulated periodical in the religious field, set a new circulation record for a recent issue. The devotional guide is distributed in 60,000 churches as a part of their ministry, and goes into 200,000 homes on a subscription basis. It is published in 21 editions and 17 languages.

* * * *

A campaign of non-cooperation "as the most effective means to combat the dangerous threat of investigations" has been announced by Peacemakers, a pacifist group. Several individuals have signed a declaration pledging themselves to "oppose all intrusion by the government or any unofficial group into this citadel of democracy (the human personality). The statement continues, "I will speak freely, associate as I see fit, publish and otherwise teach or advocate any ideas or political or eco-

conomic changes which I deem advisable and oppose freely whatever I deem wrong in the actions of my government. I shall, therefore, if summoned, refuse to appear before the Congressional Committee on un-American Activities or any similar . . . body."

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National Council Heads

Dr. Roswell P. Barnes (right) receives congratulations from Dr. Roy G. Ross on being elected associate general secretary of the National Council of the Churches of Christ. Dr. Ross, who now holds this office, will become the Council's general secretary upon the retirement of Dr. Samuel McCrea Cavert. Both take over their new duties on February 1. Dr. Barnes, a native of Council Bluffs, Iowa, is a Presbyterian. Dr. Ross, born in Forrest, Illinois, is a member of the Disciples of Christ.

GEORGE FOX THE YOUNGER

(Continued from page 412)

ment; and the Spirit of the Lord signified unto me, that the time draweth nigh. . . ."

In 1665 a great drought laid the farms to waste, and there was little for the animals and people to eat. A great plague swept through London, and thousands perished. These words were later reprinted so that the inhabitants might be reminded of the prophetic warning.

George Fox the Younger had the love of God and his fellowmen in his heart, and thunder flowed from his pen. When he passed away, sometime in 1661 or 1662, the Society of Friends lost a faithful laborer. However, the fleece will grow again, for the spirit is eternal and passes not away. It is carried on today by the faithful of this generation. It will be carried on tomorrow.

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MORRIS L. KIRK, Principal

DEVOTION—ACTION

(Continued from page 410)

remained mad all day. Her son came home from college that evening and she immediately related the circumstances about the phone call and said, "So I really told them off." Her son was silent for a few minutes, then said, "Mother, you have worked hard to educate me and I have been proud of you for many years. But you know, up at school I have some good friends who are Negroes. They are even on my track team. For the first time in my life I am ashamed of you, Mother."

On the Saturday of working in the department, toward the end of the afternoon, this lady came back to the personnel department and sat down and cried. She said to the person in the personnel office, "I am so ashamed of myself, I hardly know what to do. I never had the opportunity to get even a high school education and that is the reason I have worked so hard to give my son an education. I went up into the department today and I met the lady I had been so mean about and she has a college degree. Also she is an expert decorator and she gave me more points on how to sell draperies than anybody had ever given to me before. It's no wonder my son was ashamed of me. I am only glad that he told me."

Yes, there has to be some difference in our approach to human beings if we are Christians. Our inward need is for a personal experience of surrender to the divine claim on our life. Worshipful surrender will continue to lead us toward a glorious experience of a heart that is emancipated from the foul prison of prejudice toward any fellow child of God.

BIRTHS

CARTER—To Wayne and Elizabeth Parker Carter of Friendsville, Tennessee, a son, John Wayne, on November 30.

GATES—To Don and Evelyn H. Gates, a daughter, Margaret Diane, on August 29 at Greensboro, North Carolina.

TERRELL—To James and Harriett Peelle Terrell of New Vienna, Ohio, a daughter, Susan, on December 1.

WILHITE—To Harold and Marjorie Wilhite of the Friends Africa Mission, Kisumu, Kenya, a son, Roger Harold, on November 19.

ENGAGEMENTS

DOWNING-BENEDICT—Mabel Esther Benedict, daughter of Augustus W. and Mary Benedict of Rome, New York, to Hugh S. Downing, son of Mr. and Mrs. George V. Downing of Salem, Virginia. The wedding is planned for next sum-

mer. Both are students at Guilford College.

SIMON - SHARPLESS — Mary Ellen Sharpless, daughter of George Roberts and Lorraine Way Sharpless of Orangeburg, New York, to Richard Abbott Simon, son of Andrew and Katharine A. W. Simon of Monkton, Maryland.

MARRIAGES

GOWEY-BAGBY—Doris Juanita Bagby, daughter of Mr. and Mrs. Tom Bagby of Fairfield, Iowa, to Bruce Eugene Gowe, son of Merrill D. and Anna Gowe of Richland, Iowa, on October 28 at the First Christian Church in Fairfield, the Rev. S. P. Williamson officiating.

POWELL-COOK—Mildred Marie Cook, daughter of the Rev. and Mrs. Walter Cook of Fowler, Kansas, to Richard Powell, son of Helen Powell of Pueblo, Colorado, and the late Millard Powell, at Fowler, Walter Cook assisted by Lloyd Cressman officiating.

DEATHS

BEVAN—James Elmer Bevan, on November 19, at Monte Vista, Colorado, aged eighty-four. The son of Stacy and Sarah Bevan, he was born in Clay County, Iowa, in 1869. On February 25, 1891, he was united in marriage with Media Ann Frizzell at Carson, Iowa. To this union two children were born, Floyd A. of Center, Colorado, and Edna Gregg of Liberal, Kansas. They lived in Nebraska, Kansas, Louisiana, New Mexico and Oklahoma before retiring in 1944 and moving to Center, Colorado. James Bevan was converted at an early age and was a lifelong Friend. For twenty years he taught a Sunday School class at Bethel Friends Church, Hugoton, Kansas. Surviving are his wife and two children; one brother, Artie, of Haviland, Kansas; 10 grandchildren, and 19 great-grandchildren. Funeral services were held at the Center Friends Church, Roscoe B. Townsend in charge, assisted by T. Clio Brown. Interment was in the Monte Vista cemetery.

BOOTH—G. Raymond Booth, on November 14, at Avalon, California, aged fifty-eight. Born in Westfield, Indiana, Raymond Booth attended Cleveland Bible Institute, later finishing his college course at Friends University. After taking graduate work, he obtained his first church at Mt. Airy, N. C., and then served in Marion and Amboy, Indiana, before moving to Toronto, where he was minister of the Friends Meeting as well as clerk of Canada Yearly Meeting. While in Canada he worked with the International Red Cross, Y.M.C.A., A.F.S.C., and helped to organize the Canadian Friends Service Committee. In 1941 he with his wife, Gracia Booth, left Canada to become Executive Secretary of the West Coast Branch of the A.F.S.C. in Pasadena. He worked with the West Coast Relocation Camps for Japanese and helped to organize the Church of Christian Fellowship, an inter-racial organization, leaving that position to become minister of the Avalon Congregational Church in 1948. Surviving are Gracia Booth, two daughters, Arlene Hobson of Ft. Defiance, Ariz., and Jeanne Groseck of Indianapolis, Ind.; a son, Lewis Booth

of Pasadena; a sister, Nellie Peters of Indianapolis; and nine grandchildren. The Rev. Allen Hunter of Los Angeles conducted the funeral service.

COFFIN—Alice Jones Coffin, on October 18, at her home near Pleasant Plain, Iowa. The daughter of Abram and Rachel Emery Jones, she was born October 16, 1876 in Keokuk County, Iowa. The eldest in a family of 12 children, she moved with her parents to Nebraska at the age of 6, where she was educated and grew to womanhood. She was the first student to enroll in Nebraska Central College. After teaching school for ten years in Nebraska and Iowa she was united in marriage to Everett Coffin on March 16, 1915. A birthright Friend, she was faithful and interested in the work of the church as long as health permitted. Surviving are her husband; one daughter, Mildred Mendenhall of Fairfield, Iowa; six stepchildren, Albert Coffin of Cambridge, Ill., Edith Pencil of Wayland, Iowa, Bertha Reinecke of Tierra Amarilla, N. M., Mabel Irving of Elmhurst, Ill., Earl Coffin of Fairfield, Iowa, Glenn Coffin of Boise, Idaho; 11 grandchildren and 6 great-grandchildren. Also surviving are four sisters, Angie Hawthorne of Chadron, Nebr., Effie Cox of Richland, Iowa, Josie Davis of Whittier, California, and Hattie McIntire of Nampa, Idaho. Services were held at the Pleasant Plain Friends Church with Calvin Hull officiating. Interment was in the Pleasant Plain Friends cemetery.

HESTON—Whilden F. Heston, on August 16, at Fairfield, Iowa. The son of Henry and Katherine Jones Heston, he was born in Jefferson County, Iowa, on April 17, 1868. He married Nellie Haworth of Veo in 1890 and the couple celebrated their 63rd wedding anniversary last February. He lived in the Pleasant Plain community almost his entire life, and had been a member of the Pleasant Plain Friends Meeting for 62 years, serving faithfully for many years as clerk of the Monthly Meeting and Quarterly Meeting in addition to his duties in Iowa Yearly Meeting. Surviving are his wife; a son, Sylmon, of Pleasant Plain; a grandson, Russell Heston of Indianapolis, Ind.; three great-grandchildren; four sisters, Mrs. Will Howard, Mrs. Bert Brown and Mrs. Roy Coffin, all of Des Moines, and Mrs. Melva White of Seattle, Wash.; and one brother, Elmer Heston, of Stockton, Calif. Services were held at the Pleasant Plain Church with O. L. Hutchins and Calvin Hull officiating. Interment was in the Pleasant Plains Friends Cemetery.

HOLLINGSWORTH—Edward L. Hollingsworth, on November 10, in Long Beach, California. He was born in West Branch, Iowa, on August 19, 1870, the oldest son of Preston W. and Ellen Jepson Hollingsworth. He married Lauretta Enlow on June 25, 1895, and they observed their 58th wedding anniversary this year. He was a birthright and lifelong member of the West Branch Friends Meeting. In addition to his devotion to the church he was active in town, school and community life and county projects. He was a farmer, was in the furniture business many years, was also a justice of the peace and a member of the Library board. Surviving are Lauretta Hollingsworth; three children; a brother, Clarence, and sisters, Bertha Morris and Nell Down-

ing, all of Colton, California. Funeral services were held in West Branch Friends Church, Taylor and Irma Guthrie officiating. Burial was in West Branch cemetery.

JONES—Millard L. Jones, on August 2, at Ottumwa, Iowa. The son of C. M. and Sally Jane Coe Jones, he was born in Greensboro, North Carolina, on March 9, 1878. He grew to manhood in Greensboro and for several years lived in Indiana before moving to the Pleasant Plain (Iowa) community fifty years ago. He married Jennie B. Pickard on January 1, 1914. He was a charter member of the Gideon Sunday School Class of the Pleasant Plain Meeting. Surviving are his wife; one son, Lewis A. Jones of Iowa City, Iowa; one daughter, Mrs. Vernon Pettit of Fairfield, Iowa; two grandsons; a brother, Cicero Jones of Greensboro, N. C.; and four sisters, Mrs. Clyde Fields, Daisy Jones, and Martha Rouser of Greensboro, and Mrs. J. R. Rankin of Atlanta, Ga. Services were held at the Friends Church at Pleasant Plain, Mr. and Mrs. L. E. McCargar officiating. Interment was in Pleasant Plain Friends cemetery.

LAWRENCE—Mary Windle Lawrence on November 17, in Reid Memorial Hospital at Richmond, Indiana, after a brief illness. She was a birthright member of the Society of Friends and a charter member of West Richmond Meeting, which she served for many years as a trustee. From Earlham College she received in 1908 the A.B. degree and in 1910 the Master's degree. For five years she was head of the reference department at the Morrison-Reeves library in Richmond. For twenty-nine years she served Earlham College as assistant postmaster and postmaster. She was a member of the American Association of University Women, the Business and Professional Women's Club and the National Association of Postmasters. A sister-in-law,

Grace Lawrence of Corvallis, Oregon; two nephews and several cousins survive. Funeral services were held at West Richmond Meetinghouse under the care of R. Furnas Trueblood. Burial was in Earlham cemetery.

MINARD—Harold W. Minard, on November 9, at Clintondale, N. Y. The son of William G. and Grace Terhune Minard, he was born in 1906. He attended Oakwood School. As a member of the Clintondale Friends Meeting, he served diligently on many committees. At the time of his death, he was a member of Ministry and Counsel. Surviving are his mother and father; two brothers, Russell and William of Clintondale; his wife, Mildred Brackney Minard; two sons, Harold and John of Clintondale; and a daughter, Mrs. Otto Rorschach, Jr., of Long Beach, California.

PENCE—Belva Baldwin Pence on November 16, in Amboy, Indiana. She was a birthright member of the Amboy Friends Meeting and was active in its work. She was married in 1904 to Glen D. Pence of Grant county. Surviving are her husband; two daughters and three sons; 13 grandchildren and two great-grandchildren; one sister and one brother. Funeral services were in charge of Robert L. Morris assisted by Murray C. Johnson. Burial was in Park Lawn Cemetery.



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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Church and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshall, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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